

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"I would rather seal my testimony with my blood, and lay my body to rest in the grave, and have my spirit go to the other side of the veil to enjoy a long eternity of light, truth, blessings and knowledge, which the Lord will bestow upon every man who keeps His law, than to spend a few short years of earthly pleasure, and be deprived of those blessings and the society of my friends and brethren behind the veil."—WILFORD WOODRUFF.

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Price One Penny

THE DIVINE PURPOSE

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

I COUNT it a high privilege and find it a source of great joy to be one of a worshipping assembly. I take it that those who are here have come together in the spirit of worship on this afternoon of the Sabbath as we regard the Sunday, at this appointed hour and in this sacred and dedicated house.

That we may worship acceptably, we must understand what is meant by worship, and probably we do, all of us to some extent; and we must know something about Him to whom we render worship, and again I trust we do. He rejoices in worship that is genuine, according to His own standard. He is not looking for adulation and the singing of praises, merely and solely to please His ear, but He is looking for that worship that springs from the heart, as we use the term heart, typical of the vital nature of the soul.

We have reason to rejoice in the knowledge that has been given to us from the Source of all true knowledge and genuine wisdom, revealed unto us from the heavens. When I say "unto us," I mean unto the world of mankind, for it has been characteristic of the Lord's dealings with men that He would reveal and has revealed unto men His mind and will from time to time. Believers in sacred writ, those who accept the Holy Bible as scripture, know very well that we find therein, a definite account of the

Lord's dealings with His children upon the earth, always through appointed and commissioned agents. That great lapse of time, counted by millenniums, since the beginning of human history, as recorded in the Holy Bible, readily divides itself or stands divided into definite periods or epochs, to which we apply the expressive term "dispensations." There have been distinct dispensations in the history of mankind, and a dispensation in the spiritual sense is a period during which the Lord's servants upon the earth are acting under a special commission first given to the man—and it has always been a man, an individual—standing at the head of the respective dispensation.

THE ADAMIC DISPENSATION

So it was with Adam—and there was an Adam, I pray you bear that in mind. We accept the scriptural account in all its simple plainness. We are of the Adamic race, and go no further back than Adam for the present; but we know that the Lord gave unto Adam certain commandments and commissions, certain authority and powers. The Lord revealed Himself to Adam, and Adam was able to declare the Lord and testify of Him to his own descendants. Adam lived to see many generations grow up during his lifetime, and preached to his grandchildren and great-grandchildren, down to the seventh or eighth generation. He was able to speak from sure knowledge. He had talked with God, had seen Him, and therefore was able to bear witness of Him through that assurance. Many of Adam's descendants believed on him, accepted his word, and worshiped the God thus made known unto them, by trying to keep the divine commandments. That is acceptable worship, always acceptable unto the Lord—obedience to His commandments.

But in that far-off Adamic day, dissension sprang up among the people. There were those who undertook to criticize the scriptures—for they had scriptures from the first, from Adam down—and people began to apply their principles of criticism and analysis—I wonder if I would be misunderstood if I should apply to them the term now so commonly current, "higher critics"—and they went among the people saying: "This cannot be. God is not that kind of being at all. He is incomprehensible. He is wholly beyond our ken. Adam has preached to us that He is a being after whose image our father and we have been created. Believe it not." And they believed it not. More rejected than accepted, for Satan was at work, poisoning the minds of men in that first dispensation, and many of them became, to use a scriptural phrase, carnal and sensual and devilish in their aspirations, their thoughts, their actions.

But there were some who were true to the testimony that had been borne to them in all solemnity; yet that doctrine was too simple for the many—that glorious simple doctrine—that they

were the children of the living God in the spirit, and had been born into bodies of flesh for purposes of discipline, instruction, experience and blessing—not too good to be true, but too simple to be satisfying unto them, for they yearned after mysteries, and they sought to clothe the God of their fathers with the robes of mystery; they completely hid His face, so far as they were concerned, and knew Him not.

Whenever mankind has lost the knowledge of the true and living God, in any period, the people of that period have turned to false deities, and there in that early day arose the abominations of idolatry. The early Adamites sought after false gods, invented fantastic forms of idol worship and created deities after their own fashion.

THE NOACHIAN DISPENSATION

Passing over many unto whom the Lord revealed Himself in the meantime, we come to Noah. By that time the world of mankind had become reprobate, or well nigh so, unregenerate, rejecting the God whose spiritual children they were, denying His very existence. The Lord decreed that the wicked race, because of their uncleanness and the abominations into which they had sunk, should be swept off the face of the earth, save only the few who were true to Him. But first He called a man to give them final warning, a man, remember, an individual, and He commissioned Noah to go and declare unto the people that except they would repent and turn from their sins, calamity would befall them, and that by the natural operation of eternal law.

Now, if Noah had gone to them with the scriptures of Adam, Enoch and the intervening prophets in his hand, they would have said: "We have heard all those things before. We have heard them, read them, and we place no trust in them. We do not believe in that kind of God." But Noah went unto the people and said: "I preach and declare unto you the true and the living God, whom I know, for I have talked with Him; I have seen Him; and all that I have to say to you in regard to His attributes and His plans and His purposes you will find to be in accord with what has been declared by the great prophets before me. But I speak to you of new knowledge, given unto me with commission and commandment to declare it unto you." But few accepted it, and as we know, distress and calamity came with the deluge.

For a long time after that the people were measurably righteous, as they increased upon the earth following the deluge; but again dissatisfaction and dissension found place in their souls, and Satan again was active, and decried the simple doctrine of God and His purposes. Many turned away, and again set up gods of their own making; so the world became idolatrous as in earlier dispensations.

Come to the days of Abraham, when the Lord made another effort to bring the people to an understanding. He did not ask Abraham to go and preach to the people solely according to the scriptures that had come down from Noah, and from Adam and Enoch and the rest of them to Noah; but in addition to all such, He commissioned Abraham to preach the Gospel unto those with whom he had to deal, on the sure knowledge of his own acquaintance with the living God, for we read that the Lord walked with Abraham, conversed with him as one man with another. Abraham was able to say, even to his own father, Terah, the idolator: "I know the living God, and I will not bow down to these idols of yours. He hath revealed Himself unto me." Such was the burden of his message unto the people.

Now, so far as we have gone, do you note that at the head of each of these dispensations there stood one man of the Lord's choosing, who was particularly empowered and commissioned to do a definite work? Others came to be associated with him later, and he had successors in his high office; but at the introduction or inauguration of each dispensation there was placed at the head of it one man.

MOSAIC DISPENSATION

I have named you a few of these dispensations—the Adamic, the dispensation of Enoch, the Noachian, and the Abrahamic. Then, following the days of Abraham, when the children of Abraham, through Isaac and Jacob, had been led into Egypt, where they had become subject to the rulers of that land and were literally in slavery, and had become largely idolatrous because of their associations with the idolatrous peoples of Egypt, the Lord declared that the time had come for their deliverance, and what step did He take? He called a man—I beg you remark and remember—a particular man. There was no loud voice from the heavens crying to all the people, but He spoke to one man privately and individually—Moses, first addressing him in the desert; and as the faith of Moses increased and became fit to understand and withstand the Lord's presence, God revealed Himself both visibly and audibly to that man. Moses saw the Lord and talked with Him. If you will read the account of the sharp rebuke given later by the Lord to Aaron and Miriam respecting Moses, you will see in what esteem the Lord held the authority and commission that He had given to Moses. At the head of that period stood Moses, and that period is called the Mosaic dispensation.

We may say, in a broad way, that the same course was continued down to the time of John the Baptist. Successors to Moses, so far as the government of the people through officers is to be considered, appeared, though the higher authorities and powers of the Priesthood were taken from Israel.

Then came the Lord Christ in the flesh. He chose men and

commissioned them to carry on His work, twelve especially, whom He named Apostles, and whom He sent to preach the Gospel and build up the Church wherever they went. They were His personal representatives. They were able to testify of the Christ in the flesh, of His life, of His death, of His resurrection, just as Moses, Abraham, Noah and Adam had been able to testify of the unembodied Christ, of Jehovah, who revealed Himself unto them severally and individually.

THE LAST DISPENSATION

The proclamation of this Church to the world, to the effect that the Lord revealed Himself unto the Prophet Joseph Smith, has called forth varied comment. People ridicule the claim at first, saying: "Impossible! The Lord does not reveal Himself to anybody." You do not believe the scriptures, do you, if you take that view? They, the scriptures, declare that Jehovah revealed Himself to the great prophets whom I have named, and to many others.

If you can imagine a proclamation having been made relating to the establishment of this Church as founded wholly and solely upon scriptures of the past, the criticism brought against us would be: "Your claim is not distinctive. You give us nothing new, as did those who stood at the head of dispensations past, every one of them; but you are relying wholly upon these old time scriptures."

Quite to the contrary, we proclaim that this dispensation in which we live, which by comparison with those that have gone before is the last, not only in the sense of the latest that has come to pass, but the last that is to be before the return of Christ to the earth, the last prior to the Lord's second advent—I say we declare that this momentous dispensation was introduced in the same manner as were the earlier dispensations, by the manifestation of God unto one man, who will forever stand at the head of this dispensation. So we are quite in accord with the record of the past, so far as the introduction of the several periods, distinct epochs or separate dispensations of authority from the heavens, are concerned.

We affirm that following the long night of spiritual darkness, called the apostasy, which intervened between the time of the Apostles of the Lord Jesus Christ in the meridian dispensation and the earlier part of the nineteenth century, the Gospel was restored to earth, and the Church of Jesus Christ was reorganized and reestablished upon the earth—after those centuries during which the world was bereft of the authority and power of the Holy Priesthood, which God alone can give.

That authority cannot be originated by man. We may create organizations among ourselves if we so desire. We may build church edifices, and organize church congregations according to

our own will and fancy, if we remember that they are ours and not the Lord's in a specific sense. But if we claim that a church is the Lord's church, we must be prepared to show that He organized it; that He did appoint and commission men to carry on His work. Is that not rational? Is it not natural? Is it not in accord with the way we do things in what we may call secular life?

LIMITATIONS OF EARTHLY AUTHORITY

The great Congress in Washington can legislate for this country, for this great nation, for it is the representative body of the nation; but it cannot legislate for other lands and climes and countries and nations. The city of Salt Lake, through its constituted commission, can establish ordinances and enforce them, looking to the preservation of law and order here; but it cannot create ordinances and require their observance in other cities.

And so nation or city—and such may be said of every state—has certain inherent powers relating to the affairs of that nation, state, or community. In the same way we have power respecting the affairs of this earth, and our mortal lives hereon.

But who would dare say that we can legislate for eternity; that we can establish ordinances, such as baptism, by this form or that, sprinkling, pouring, immersion, or any other way, that will insure forgiveness of sins, and secure us place amongst those who are promised salvation, if they would repent and believe and be baptized? That requires an authority that comes from above.

If this nation would be represented in Great Britain, or in any other land, or amongst any other people, it must send there a commissioned minister-plenipotentiary or ambassador, who is commissioned by this nation to speak in its name, and to represent the president of the United States, who stands as the embodiment and personification of the executive authority vested in the people of the United States.

Now, the Lord operates in a very orderly way. I have found nothing in His Gospel, as restored, nor in the Gospel as proclaimed in earlier dispensations, that is contrary to reason and common sense. I find that He was particularly scrupulous, while He lived in mortality, in observing the laws of His people. He showed them wherein they were wrong, in many respects; but so far as the observance of the common law was concerned, He submitted to it and would have others submit to His law.

From the days of Adam, then, down, we see a progressive order of things. It is well that we take observations at times, and ascertain our spiritual latitude and longitude; know where we are on the ocean of life; know for what port we are bound; know from what port we started, and just where we are. We ought to look at the map of our earthly travels, as laid out for us, and as already covered in part, and ascertain our situation,

position, condition and prospects. This is a good time to do that, near the beginning of the year. Not too late; not too late! Call it a New Year's day now, and make observations. We ought to know where we are with respect to the lapse of time, and with respect to the unfolding purposes of God. We may thus locate ourselves, and if we do we shall find that we are living in a period of relative culmination—in a sense a consummation of the dispensations past. Remember that every day is a day of importance, whether we use the term as applying to twenty-four hours or to a longer period. To-day, with you and me, is no mere repetition of yesterday. Yesterday had its possibilities, and its record has been made. Rather say that to-day is the sum of all the yesterdays that have gone.

There is no chance in the works of God. He knows the end from the beginning; and He has made provision for your welfare and mine; and while giving unto us our agency, or freedom and power of choice, it is a fact that many go through life without recognizing the order and system embodied in mortal life, and look upon things largely as a chance. You did not come to this earth by chance, my brother, my sister; neither did I. We came at the appointed time, and we came here to do certain work and gain necessary experience; and remember please, your work is yours, and mine is mine. Though they may be of the same general nature, they are individually different. Each one of us is precious in the sight of God. He would that no soul of us be lost through sin, and He has provided His Gospel as a means of salvation for all who come and obey these commandments that will make them eligible to the blessings of the Gospel.

Yet I find men, even of trained minds, who are very apt to regard the affairs of nature as being matters of mere chance. There is a purpose in the affairs of God. Let us see what that purpose is. Standing, as we do, in the very latest day of all days that this earth has seen—and to-morrow will bring another day—we have greater range of retrospection than any one before us has had, and we ought to be able to see, from the past, just where we stand.

I think if we give it thought, and if we will take a little time from the secular affairs of life, business, social, political and what not, and let our minds rest upon the solemnities of eternity once in a while, as we have been admonished to do, we shall find that one of the minor prophets of the last century voiced a solemn truth, embodying a great principle, when he said:

Yet I doubt not through the ages
 One increasing purpose runs;
 And the thoughts of men are widened
 By the process of the suns.

—TENNYSON.

(Continued on page 201)

THURSDAY, MARCH 26, 1931

EDITORIAL

AMBASSADOR J. REUBEN CLARK

MANY members of the Church have been called to assist in the important affairs of earth. Governments and private enterprises have called for them. This is not surprising, for the world's need is and ever has been for men who know truth and live it. The Gospel is the fulness of truth; those who accept it and use it rise to power and influence in their circle of life. For this gift of the Gospel we are grateful; and doubly grateful that mankind, shaking off prejudice, are beginning to recognize the sturdy qualities of integrity and ability which characterize faithful Latter-day Saints.

J. Reuben Clark, who was recently appointed Ambassador to Mexico, one of the most important and difficult posts in the gift of the American government, is a product of "Mormonism," a fine type of the faithful Latter-day Saint, an example to follow. He was born of "Mormon" parents, brought up under "Mormon" ideals, highly educated, largely through self-effort, in two great universities, and became an authority on international law and relations. He has held many important positions, notably in the American State Department, where he has served both as solicitor and under-secretary. During the Great War he rendered assistance of first order, and, as Major Clark, received from Congress the Distinguished Service medal. He is a profound student of American history and international problems; a writer and speaker of power; a man of many-sided interests and attainments. His loyalty to God, country and all truth is his dominant characteristic. Amidst his varied labours, he finds daily opportunity to study the Gospel, and few men living have a better knowledge of the restored Gospel of Jesus Christ than has Elder Clark. And better, he lives the Gospel to the letter. He is kind and generous, beloved by his family and friends. He has been blessed with a worthy helpmeet; and his children, one of whom is now serving in the French Mission field, are doing honour to their ancestry.

The Latter-day Saints are proud to place such a man at the service of our troubled world.

Ambassador Clark's appointment received unanimous commendation by the press and people of the United States and Mexico. The famous *Boston Transcript* closed its comment by saying, "The ideal ambassador may not exist, but Mr. Clark will measure up very close to him."

At the last General Conference of the Church, Brother Clark was called upon to speak. He closed his address with a prayer,

God grant that there comes to me in my work—for I go to it with something of a knowledge of what it means—His Spirit to guide me, that I may represent the people of the United States adequately in my life, in my attitude, in my work. God give me the faith and the prayers of you, my brethren and sisters, that I may be able to perform my mission honourably.

Thus speaks a Latter-day Saint, when he goes forth to serve his generation. May the Lord bless Brother Clark in his ambassadorship and in all of his life's labours.—W.

SUNDAY NIGHT TALKS

DR. JAMES E. TALMAGE, famous throughout the Church for his defense of the Gospel, and affectionately remembered in Europe as a successful President of the European Mission, has delivered every Sunday evening, during the year 1930, a talk over the high-powered radio station KSL, in Salt Lake City. His voice and thoughts and the truths of the Gospel have been carried to the remotest parts of the earth. The addresses have been heard in Europe and on the far distant islands of the sea.

His messages elucidated almost every principle of the Gospel, often with new and modern presentation and illustration.

These radio addresses were printed from week to week and distributed liberally among missionaries and members the world over. They were a source of great information and inspiration. They have now been collected into a volume, *Sunday Night Talks*. Five hundred copies only are available. Those who desire them should place orders immediately. The book will be a valuable addition to any Latter-day Saint library. The volume is of the kind that may be taken up and laid down, again and again, always leaving behind the assurance that something worth-while has been gained by its perusal.

We are very grateful that Brother Talmage has been able to render this wonderful service in behalf of the restored Gospel of Jesus Christ. We congratulate him upon the year's work, so splendidly accomplished.—W.

THE DIVINE PURPOSE

(Concluded from page 199)

The Lord has reached a definite stage in the working out of His plans. Scientific men, so called, men who are devoting their very best efforts of mind to the elucidation of truth, the discovery of facts, are brought to the conclusion which was set forth in the revealed word of God, millenniums ago, through the prophets—and scientific men are now beginning to discover such—

they are recognizing the fact—that there is a progressive order in creation, applying that term to the whole unbounded universe. There is order there. There is system there. Suns and planets are forming in the sky—sky—what does that mean to us?—in the outer space; and some are undergoing disintegration and disruption. Some are passing through their successive stages, and developing—toward what? There must be a purpose in it; otherwise we cannot regard an order and system there worth our attention.

THE VOICE OF SCIENCE

I was attracted by the particular work done by two German scientists, Professor Compton and Professor Heisenberg, of Leipzig, and by the way, you will find a very good account of some of their investigations, published in synoptical form, in the *Literary Digest* of June 21st, 1930—only a synopsis. But these are men of eminence, one of them a Nobel Prize Winner. I only cite that to show that we are dealing with men whose ability has been recognized. They have come to the conclusion that there is order in the universe, and that all creation tends toward the achievement of a definite object or purpose, and the fulfilment of a definite plan. What has been called the Heisenberg-Compton theory disputes the uniformity of the physical world, which is the basis of what is called the mechanistic view of man's consciousness, and sets up in place thereof an effective intelligence behind all the phenomena of nature. Some who will not accept the scriptures will accept scientific developments.

“An effective intelligence behind all the phenomena of nature. This conception,” says one of these eminent men, “threw new light on the evolutionary process and gave meaning to human life.”

In Professor Compton's view, the world and mankind were not developed at random out of atomic chaos. On the contrary, he holds that he has found evidence indicating a directive intelligence or purpose back of everything, with the creation of intelligent minds as its reasonable goal.

Further, he has no conclusion based on science for the question of immortality, he admits. Science does not supply a definite answer, he says; but he does declare “that biologically speaking, life, whether it be an apple seed or the germ cell of man, is essentially continuous and eternal.”

This Church has been preaching to the world, from its very inception, that man is eternal, the son of Eternal Parents; the spirit of man, the son of the Eternal Father, and we are bold enough to say, of an Eternal Mother. Yes, we are eternal. We shall live forever, as we lived forever backward, before we were embodied in these tabernacles of flesh.

Now, touching the matter of agency, Professor Compton goes

on to say: "In some reflex actions and habitual acts we may behave as automata, but where deliberation occurs we feel that we choose our own course." Further, if freedom of choice is admitted, it follows by the same line of reasoning that one's thoughts are not the results of molecular reactions, obeying fixed, physical laws. For if they were, his thoughts would be fixed by the physical conditions, and his choice would be made for him.

And now by way of summation of the views of these and other scientists of prominence, discovering little by little what the Lord revealed long, long ago, I present you this:

To the physicist, it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us.

This strongly suggests that the evolutionary process is not a chance one, but is directed toward some definite end. If we suggest that evolution is directed, we imply that there is an intelligence directing it. It thus becomes reasonable to suppose that intelligent minds may be the end toward which such an intelligent evolution is proceeding.

A survey of the physical universe indicates that mankind is very possibly nature's best achievement in this direction. Though astronomers tell us that there are millions of millions of stars in the sky, a planet is a very rare occurrence, and a planet on which life can exist is even more rare.

We find strong reasons for believing that, in spite of his physical insignificance, man, as an intelligent person, may be of extraordinary importance in the cosmic scheme.

If we were to use our own best judgment, what would we say is the most important thing about a noble man? Would we not place first the beauty of his character? It takes a whole lifetime to build the character of a noble man.

The adventures and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquility of age—these make up the fire through which he must pass to bring out the pure gold of his soul.

Now I pray you give special attention to these few words of summation:

Having been thus far perfected, what shall nature do with him? Annihilate him? What infinite waste!

Mankind have not been created, in the very image of their Eternal Father, to be annihilated. They are to live forever, and the work begun here in the course of development will continue beyond the grave and thence onward. The Gospel teaches us this, and we believe that we are born in the lineage of the Gods. What manner of men and women ought we to be? It teaches that the attainment of the status of godhood is possible through eternal advancement, and this attainment is made possible by complying with law. Is that not also in accord with our experiences in secular matters? You who drove your motor cars

here to-day, now parked outside, do you realize that you had to obey the command—command, yes—of some man greater than yourself, the designer of that motor car? That being, whom you may not know personally, in thinking out the motor car and in then creating it physically, as he had created it mentally before, ordered and decreed that if you would have the benefit of that machine, you must operate it just as he has commanded. Try to operate it some other way, and see what will happen.

So with every piece of mechanism. We are quite used to obeying commands, quite used to it in dealing with material things, and yet sometimes we say that it is not necessary that we obey the commands of the Lord our God.

With respect to our spiritual existence—for life at best is very short—I read to you a revelation with which many of you are familiar, recorded in the Book of Abraham, wherein the Lord showed unto Abraham the unembodied spirits that were appointed to come in their time to this earth, and take bodies such as you and I have, and all for a purpose. The creation of the earth was planned; and yet that was brought about through what we call physical operations and physical laws, but it was decreed in the heavens; and those unembodied spirits shown unto Abraham in vision, as the Lord said unto him, should live upon this earth. For what purpose?

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.

That is why you and I are here in mortality, to thus show by our own choice of action and our energy and devotion, whether we can be trusted to do what the Lord our God commands us. He has commanded us, but He has given us the freedom of choice to obey His commandments or to disobey, then inevitably to take the consequences of our action.

But note this in addition—a bit of “Mormon” doctrine you may call it, because it is put forth by this Church:

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

What is the first estate? What is the second? Our first estate was that unembodied state or status in which we lived before we were born to earth, for we were ourselves there; we existed there, male and female, individual intelligences, with power to act, power to choose; and those who were so far obedient to the laws governing the actions of unembodied spirits as to merit the promotion were given the boon of taking mortal bodies here upon the earth.

Now, there were some who did not merit that promotion. We read in the book of Jude, and again in Revelation, that Lucifer

and those who followed after him were cast out into the earth without bodies. They are prowling about this earth. They are real—not embodied beings, for their curse is that they should not have bodies. Our great blessing is that we have been permitted to take bodies, and thus become accustomed to the experiences of mortality. These bodies will afterward be immortalized; they will become immune to death, through just one means—they will undergo death, and thereafter be free from death, and in the resurrection they will come forth as immortalized beings.

The second estate is that in which we now find ourselves, and the assurance is given that those who keep this second estate—that is, obey the commandments of God as pertaining unto this second estate, or the state of mortality—shall have glory added upon their heads forever and ever.

Did you ever think deeply as to what “forever” means—forever and ever? What will you amount to if you have glory added upon you, that is to say, if you have greater knowledge, greater wisdom given unto you, if you achieve more and more, forever and ever?

Compton and Heisenberg, with others representing advanced scientific thought, declare unto us that there is a purpose in the affairs of the universe, a purpose with regard to the development of this earth, and that this is plainly apparent in the development of the race and of the individual. Now, the Lord has told us what that purpose is. He revealed that word unto Moses, and said unto him, in words that we may well remember—the Lord speaking:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

What work could be greater? What glory can exceed that? Immortality and eternal life await us individually and are assured unto us in proportion to our compliance with the commandments which the Lord our God hath given us.

May we keep our second estate, to be worthy of advancement and achievement, forever and ever. I ask in the name of the Lord. Amen.—An address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, January 18th, 1931.

SHEFFIELD DISTRICT CONFERENCE

THE Spirit of God burned in the hearts of all who attended the Sheffield District Conference, held in the Latter-day Saint chapel, Pitsmoor, Sheffield, on Sunday, March 8th, a day which occasioned much rejoicing.

The authority, doctrines, practices of the Church, and the methods used in teaching all its members, were beautifully and clearly explained in a “Court of Enquiry” which featured the

morning session, twelve local members and a missionary answering the questions of one who represented non-members of the Church.

Mission President A. William Lund addressed the congregation at the second session upon the magnitude and power of the Gospel as a plan of salvation and the necessity of obedience to its laws, and advised the Saints on building up the Church in this country.

At the evening meeting, Sister Lund spoke upon the need of the Gospel among women. President Lund told of man's inborn tendency to worship a deity, explained the Word of Wisdom as a law for our temporal salvation, and appealed to all to search for truth.

Several of the traveling Elders also spoke on appropriate Gospel themes at the second and third sessions of the Conference. Beautiful musical numbers at each meeting filled the souls of the audience with rapture.

Attending were the following Mission and District officers: President and Sister A. William Lund, of the British Mission; President Therald N. Jensen, and Elders James C. Rawlinson, Horace C. Cherrington, Ural Sheppick, Howard L. Armstrong, Welden C. Roberts, Joseph W. Marriott, Dix W. Price, W. Cleon Skousen and Ersel P. Platt, all of the Sheffield District; President Bernard P. Brockbank, Leeds District; Elder Ivan E. Lanper, Birmingham District; Elder Allan M. Acomb, London District; Elder E. Ronald Jones, Newcastle District; Elder Glen T. Dixon, Manchester District.

ELDER JAMES C. RAWLINSON, District Clerk.

MANCHESTER DISTRICT CONFERENCE

THE three sessions of the Manchester District Spring Conference, held in the M. & S. Co-operative Hall, Downing Street, Manchester, were well attended, many traveling from distant and isolated points of the District to enjoy the spiritual feast.

The youth of Zion, upon whose shoulders rest the duties and responsibilities of the second century of the restored Church of Jesus Christ, presented the major portion of the morning's program. If the spirit and determination of the two score Sunday School children of the six branches of the District, who told the ever-powerful story of the Gospel in song, pageant and poetry, is a forecast of the future, a bright and prosperous century is guaranteed the Church.

Mission President A. William Lund gave three inspiring sermons during the day. All present were visably thrilled by his powerful testimony and enjoyed the forceful and sincere way in which he presented the principles of the Gospel. The

Saints were admonished to attend to the work for their dead ancestors.

Elder A. Edward Anderson, Jr., of the European Office, praised the youth of the Mission, and urged them to prepare for the future. Other representatives of the missionary corps bore testimony and spoke on Gospel subjects.

Elder John Cummard, Jr., was released from the duties of District President, and Elder Junius E. Driggs, recently of the British Mission Office, was sustained in his place. A report of the District activities for the past six months showed all the organizations to be in a progressive condition.

President Lund emphasized the responsibilities of the leaders of the District at the special officers, teachers and Priesthood session. Branch teaching was stressed as a necessary and regular duty.

The general feeling of the Conference was one of good-will, rejoicing, thanksgiving for the past, and optimism for the future. The Spirit of the Lord was indeed felt in abundance.

The following were among those in attendance: President A. William Lund and Elder William Kenneth Lund, of the British Mission Office; Elder A. Edward Anderson, Jr., of the European Mission Office; President Junius E. Driggs, President John Cummard, Jr. (released), Sister Maude E. Cummard, and Elders L. Burdette Pugmire, Marion L. Clawson, B. Kenneth Lunt, Eldon C. Ririe, Glen T. Dixon, Richard M. Cowan, Blayney J. Barton, Carl Condie, LeGrand G. Sharp, William K. Watcott, H. Randell Walker and Owen S. Leishman, of the Manchester District; and Elders Horace C. Cherrington and Ural Sheppick, of the Sheffield District.

SISTER MAUDE E. CUMMARD, District Clerk.

FROM THE MISSION FIELD

Arrivals and Assignments: The following missionaries arrived at Plymouth on February 26th, aboard the *President Harding*, for the British Mission, and have been thus assigned: Owen Smith Leishman, Wellsville, Utah, to the Manchester District; and Ersel P. Platt, Ogden, Utah, to the Sheffield District.

Transfers: The following missionaries have been transferred from and to the Districts specified: On February 20th, Elder Cyrus W. Greaves, Birmingham to Portsmouth; and on February 26th: Elder E. Arnold Goff, Leeds to Birmingham; Elder Hillman C. Snell, Liverpool to Birmingham; Elder O. Sherwin Webb, Scottish to Birmingham; Elder Willard M. Yates, Manchester to Bristol; Elder Sidney G. Atkin, Birmingham to Bristol; Elder Noel T. Stoddard, Liverpool to Leeds; Elder Elwood A. Gee, Birmingham to Leeds; Elder Joseph D. McAllister, Norwich to Leeds; Elder Fay E. Bates, Newcastle to Leeds; Elder

William L. Stephens, Welsh to Liverpool; Elder Hyrum W. Eckersley, Leeds to Liverpool; Elder Paul B. Larsen, London to Liverpool; Elder Wayne H. Nielson, Newcastle to Liverpool; Elder B. Kenneth Lunt, Newcastle to Manchester; Elder Marion L. Clawson, London to Manchester; Elder Glen T. Dixon, Sheffield to Manchester; Elder James R. Clark, Bristol to Newcastle; Elder Angus S. Bodily, Leeds to Newcastle; Elder Leo E. Bevan, Birmingham to Newcastle; Elder Harold C. Williams, Leeds to Norwich; Elder Lydon J. Hall, Liverpool to Scottish; Elder Howard L. Armstrong, Manchester to Sheffield; Elder T. Byron Jones, Manchester to Welsh; Elder T. Bruce Jenkins, Ulster to Welsh.

Releases and Departures: The following missionaries have been honourably released from their labours in the British Mission, and have sailed for their homes in America: Wesley D. Amott—Sheffield District, Supervisor of British Mission Mutual Improvement Associations, and Editor of *The Harbinger*, and B. Glen Marble—Nottingham and Birmingham Districts, released on February 13th, sailed from Cherbourg on March 5th, aboard the *President Harding*; James B. Harvey—London, Free State and Birmingham Districts, released on February 13th, Thomas A. Jones—Norwich and Hull Districts, released on March 1st, and Glenn S. Barton—Hull and Liverpool Districts, released on March 5th on account of illness, all sailed from Southampton on March 5th, aboard the *President Harding*.

Branch Conferences: Of the Sparkbrook Branch, Birmingham District, held on March 8th. The day's program centered around an appropriate theme, and effectively presented Gospel truths to the members and friends present. President Kenneth C. Chatwin and Elder C. Lewis Kinsey attended.

The members of the Church and their friends residing in Lancaster, Liverpool District, where there is no organized branch of the Church, held an enjoyable conference on March 1st. A beautiful spirit attended the meetings. Missionaries present were: President Gordon B. Taylor and Elder John F. Hawkins.

Of the Nelson Branch, Liverpool District, held on March 8th. The subject of the day was "The Fulfilment of Prophecy," which was carried out in the morning session by the Sunday School children, and in the evening by the adult local members. President Gordon B. Taylor, and Elders William L. Stephens and Arnold Dee White were present.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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